

HINDI LITERATURE

Paper 8675/04

Texts

Key messages

- To perform well in this paper, it is important to keep responses firmly focused on the specific question asked.
- It is advisable for candidates to analyse the question carefully and spend time planning their answer before beginning their response.

General comments

The overall performance of the candidates this year was satisfactory. A good number of candidates demonstrated reasonable understanding of the texts. There was a noticeable improvement in the quality of candidates' written Hindi in comparison with last year.

As in previous years, there was some evidence of the use of pre-prepared answers, and such answers lacked focus on the specific questions asked.

Candidates should be reminded that they should answer either **Question (k) or Question (kh)** of any question. A few candidates answered both options, and only one of these can be counted.

Candidates should also be trained to appreciate the cultural importance of addressing authors, gods/goddesses and elders with 'politeness' in Hindi.

Comments on specific questions

Part 1

Question 1

- (k) Many candidates attempted only the second part of the question. There were some difficulties of recognition of the context. Instead of Kaushalya-Bharat Samvaad, a number of candidates wrote about Kakaiyee-Bharat Samvaad in the first part. The context referred to generally was not entirely relevant. A number of candidates did not make a distinction between 'द्याख्या' (knowledge) and 'भावार्थ' (implied meaning).
- (kh) This question was very popular with candidates, and there were many very good answers with examples from Kabir. A number of candidates, however, did not demonstrate full understanding of the concept of कर्मकाण्ड and कर्म, and mostly wrote about कर्म. Although many candidates demonstrated a good knowledge of the text, answers sometimes lacked focus.

Question 2

- (k) A few candidates attempted this question. Performance on this question was generally very strong.
- (kh) To perform well on this question, candidates needed to know the characteristics of 'chayaawaad' to analyse the poems of Nirala and Mahadevi. A number of candidates just provided an explanation of the poems, without relating them to Chayaawaad.

Question 3 (k) and (kh)

Most of the candidates who attempted this question demonstrated their understanding of the extract in (k) very well.

Question 4

- (k) Answers to this question were generally of a good standard. Many candidates successfully brought out Dhruwamini as a symbol of a disillusioned and exhorted modern woman who could stand for her rights and honour.
- (kh) This was a very popular question. Candidates showed understanding and appreciation of Jayshankar Prasad's concern about the problems faced by women and other social problems in society at the time. Many of the responses were very heartfelt.

Part 2

Question 5

- (k) Candidates attempted this question very well, providing thoughtful and intelligent answers. A number of candidates attributed the blame to Gajadhar Babu, for example: 'Yadi Gajadhar Babu apne pariwaar ke paas pahale se hii rahte aur unhe sanskaar dete to use yah din dekhnaa na paRtaa'. Some blamed modern materialistic society, for example: 'Puraanii PiiRhii kii soch nayii piidhii kii sonch se mel nahiin khaataa.'
- (kh) This question was popular with candidates. Most of the candidates seemed to have enjoyed reading this story and writing about it in the context of modern urban living. Different candidates chose to highlight different aspects of the characters of the mother and the daughter. Some thought the author had successfully brought out the curse of modern life.

Question 6

- (k) There were only a few answers to this question, and candidates sometimes gave their answers in rather general terms. In general, candidates narrated the whole story but did not bring out the main features of the characters of Mina and Ajay.
- (kh) This question was attempted by a significant number of candidates. Answers were often very good but tended not to give sufficient attention to the concept of 'kathaashilp'.